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The Woman's Era.

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THE WOMAN'S ERA.

THE WOMAN'S ERA, the organ of the Woman's Era Club, and devoted to the interests of the Women's Clubs, Leagues and Societies throughout the country.

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NEW DEPARTMENTS.

Conducted by Mrs. W. E. Matthews, New York; Mrs. Mary Church Terrell, Washington; Mrs. Fannie Barrier Williams, Chicago; Mrs. J. Silome Yates, Kansas City; Elizabeth P. Ensley, Denver; Alice Ruth Moore, New Orleans.

NOTES AND COMMENTS.

An apology is due Miss Smith and our readers that regular instalment of "College Settlements" did not appear in the last issue. The matter, although set up and corrected, was left out for some of the peculiar reasons printers always have ready.

What do you think of the ERA; is it not worth a dollar a year to you? Read what Mrs. Maples of Tennessee says about it. Oh, for ten thousand women like her! There are several million of us who really cannot afford to be without the paper, but if ten thousand would send us in a dollar apiece in the next twelve months we would be willing to send the paper gratis to a few of the many who are anxious to read it, but *hesitate to subscribe for fear somebody will grow rich in consequence.*

We are pained to learn that there is a possibility of a discontinuance of Anno Domini's social notes after the opening of the new year. Anno Domini is a shy young thing who, under the attention he has attracted to himself, begins to quail. If subscribers are of our mind, they will refuse to accept a resignation. Let us hear from you, friends. Shall Anno Domini be allowed to withdraw? Address letters to this office.

"From the Virginia Plantation to the National Capitol," the autobiography of Hon. John M. Langston, superbly illustrated as it is, will make a significant and acceptable holiday gift. Read the announcement in these columns.

So much of our paper is now given up to news from different sections, that much of local interest is crowded out. It is for want of space that we give so short a notice of the placing of a memorial tablet to Wendell Phillips on the building on Essex street, erected on the site of the house for forty years occupied by him.

At the opening exercises of the Suffrage Fair, Monday evening, Dec. 3, (a full account of which is crowded out of this issue) after Miss Frances Willard's eloquent plea for the recognition of the rights of all human beings, Mrs. Ednah D. Cheney, who presided, took occasion to call attention to the gross violation of the principles of rights, which are supposed to govern all women's clubs, as exemplified in the action of the Chicago Women's Club in rejecting a name offered for membership solely on account of color. Miss Willard replied that she was a member of the Chicago Women's Club, but as yet knew nothing about the matter complained of, but if, upon investigation, she finds that her club has, as reported, "rejected an able, refined, highly cultured woman solely on account of her color," then she, Miss Willard, will place her light face beside that darker one and walk out of the club with her. And the typical Boston audience applauded.

The *New York Tribune* and *Washington Post* compliments Mrs. Mary Church Terrell and the ERA by publishing that lady's tribute to Miss Patterson in the November issue.

The *Christian Educator* publishes letters from different colleges on the mental ability and moral standing of colored students attending the same. The only really hearty letter comes from Wellesley College, in which the only two colored grad-

uates are spoken of as young women of more than average ability and high moral character. By these two Miss Ella Smith and Dr. Rice are meant. Where does Miss Lowther come in? Statistics of this kind are of no earthly value. In this day and time no one is absolutely sure as to who is white. Color is a matter of chance, and what of the accuracy of statistics which put one child with one race and the other child of the same parents with another race!

Among the new inventions that are destined to help make house-keeping easier and safer, is that of Fiber Carpet, made from a vegetable substance. It easily takes the most beautiful coloring, and while it resembles straw matting in looks, it has a compactness and a resistant quality, that, added to a freedom from odor, makes it far superior to that old-time favorite; tough, cleanly and pleasing to the eye, it fills a long-felt want for a sanitary carpet. Read the advertisement, and when you go down to see the tablet set into the building erected on the site of the old home of Wendell Phillips, go inside and see these beautiful floor coverings.

SOCIAL NOTES.

Boston.

Boston is anticipating a small whirl of pleasure at Christmas time. Miss Marion Shadd of Washington will spend the holidays with Mr. and Mrs. B. R. Wilson of Rutland Square. Miss Ella Smith will be accompanied on a visit to her home at Newport by Messrs. George W. Cook and Wyatt Archer and possibly Miss Bessie Cook. After the Mary street reunion, the whole party will probably take a trip to Boston.

Miss Bessie Mitchell and Anna Wilson came up from New Bedford the latter part of October and made a flutter in the younger set. A Saturday night party at Mrs. J. H. Lewis', several theater parties and a host of callers combined towards giving the young ladies a "large" time.

Mr. and Mrs. U. A. Ridley will be at home informally Sunday afternoons in December at 131 Kent St., Brookline.

Miss Emma Ruffin, of Grove street, is recovering from her last and most serious attack of illness. She is now able to go out and will accompany her sister, Mrs. Paige, when the latter returns to Virginia.

Although Mrs. Paige's call to Boston was a sudden and serious one, since the improvement in her sister's health she has been enabled to visit many of her old friends. Mrs. Paige is accompanied by her eldest son, Clifton.

Miss Maud Cuney is travelling in Mexico. When last heard from she was at the Hotel Iturbide, Monterey, and enthusiastic over the beauties of the place, climate, etc. The party, which consists of Mrs. Cuney, Miss Cuney, Mr. Stephen Cuney and Mr. Ellis, are travelling especially for the health of Mrs. Cuney. They intend visiting most of the cities of Mexico, and as Mrs. Cuney's health is steadily improving, they are thoroughly enjoying every moment of the time.

Theo, the youngest daughter of Dr. Grant, is most happily placed at boarding school. She is now an inmate of Mr. Allen's famous school at Newton. There is no training quite equal to that of a first class boarding-school and the child who has the advantage of it is indeed fortunate. While Mr. Allen has always maintained the highest standard in his school and has been patronized by the first people of this and other countries, he has never made any sacrifices of principles to do this. From the first he has accepted colored pupils, has brought them into the home department, where they have associated on the closest terms with children of wealth and highest standing. The result has been that his school has prospered, and proved that it is best to do the right thing and the rest will take care of itself.

NEW YORK.

Victoria Earle, Editor.

Everybody, that was approached directly concerning the November issue of the Era, was enthusiastic in its praise. "A splendid number!" was echoed and re-echoed. A gentleman of large experience and fairly cultivated mind said, "Really, it is the finest thing in the way of a paper or journal the race has ever put forth, and should meet with instant success. For my part, I am ready to say that if the women can do such things as that, the men ought to sell out, transfer their books, etc., over to the women, and a great change would come over us. Why, the excellence of this edition will have its effect; it will stir the men to either shut up shop, or do better generally than they have done for the past twenty years."

Many say, "When the new year comes in I

will subscribe." These things are very encouraging, but "A fair exchange is no robbery." If the masses want a good, clean, wholesome sheet, one that can be fittingly laid where it shall be available to every member of the family, from the youngest to the oldest, can be with pride placed on the circulating files in our libraries, can be offered, as exchanges, with the most favored journals, let them reflect over a few homely facts, that the burden of this venture makes justifiable and necessary.

The women who edit this paper, without a single exception, do their work gratuitously. Because the people admire, but do not subscribe promptly — and in a cold, matter-of-fact, business manner, business principles should govern the subscribing for a paper, just the same as anything else worthy of support — the mental life of our people is not placed in a favorable light by a single strong annalist of today, and the only reason for a certain backwardness is the lack of that kind of support which would naturally lead to the fuller and more perfect development of our literary productions. Owing to the reputation that woman has for talking plain, particularly when there 's none to talk back, I confess I am taking the advantage, but a consciousness steals over me, imparting the thought that the ends sought after will constitute my apology.

Beginning with the January issue, this column will be assisted by a splendid array of talent, among which may be mentioned with pride our sweet-voiced poetess, H. Cordelia Ray, whose gentle, retiring nature has kept her like a sweet little rivulet, ministering to those nearest, and dreading, with ever increasing strength, the gaze of this hurly-burly world of ours; whose one rule of living and judging is, I sometimes think, the one given in our school books for addition and subtraction.

Another gentle woman, whose life is a synonym for the pure and wholesome; in literature, her writings teem with a love for the beautiful, a reverence for the good, and sympathetic encouragement for the struggles of all developing minds, a writer who instinctively lives the theory that while environment has much to do with mind cultivation, yet the individual holds the supreme power. It is the will to do, the will to be, that rules in the realm of mind culture. To know her teaches that there is such a thing as smiling, when a smile will uplift or cheer a fainting companion, even though a sepulchre is hidden deep down within the heart, sacred to the memory of joys of long ago, accounted sorrows now. I speak of her whose writings have long been a pleasure to a large circle here, known to the world as "Petite Reine."

The versatile "Reintals," the grave and experienced "Watchman," and, as time goes on, others will contribute. I speak advisedly, for even now there is a movement on foot to establish a club, or circle of anonymous writers, which shall consist of a few choice spirits who will have as their object the success of real merit, unaided by accidental popularity, etc.— a good move. We can afford to rejoice over such a departure, because too much "noblesse oblige" is likely to sap originality and deferential independence of thought, as well as speech.

The Woman's Loyal Union was greatly encouraged by the news contained in last issue, as to the attitude of New England on the Blair Joint Resolution. If every section would take hold as the good New Englanders are doing, a petition would go to congress that would amaze not only ourselves, but the whole country. In the next issue of the ERA we will give a history of the movement from the beginning. Some people are inclined to see nothing practical in this petition; the same people saw nothing practical in the petition for an investigation into the slums of large cities, nor the one calling for light as to tenement house construction, and the one which resulted in the exposure of the thousands of petty gambling dives. The results of these investigations have silenced all pessimists concerning them, and we predict the same conclusion when the Blair Joint Resolution shall be enacted and the committee regularly appointed, as was the illustrious Klu Klux Klan committee, before whom all facts concerning mob law shall be laid, and thereby given to the country at large. Then we will all see, as Mr. Blair has said, "The people having the unbiased facts, public opinion will see a remedy and enforce it." We rejoice to know that New England will send an independent petition to Congress. We wish other sections would do likewise, until every part of this great country shall have been heard from. The W. L. U. have in hand now returns from 14 states, and three hundred and fifty names from the Dominion of Canada.

SOCIAL NEWS.

NEW YORK.

It is now quite decided that Mr. Charles Lansing will lead Miss Kate White to the altar on Christmas day. All society is looking forward to the event with a pleasant flutter of anticipation. It is expected that the affair will be a most elaborate one from every point of view. As the leading lady of Brooklyn, much is expected of her, so far as the wedding gown is concerned. I have it on good authority that it will be simply perfect. As usual, the church will be exquisitely festooned in honor of the Christmas celebration; that of itself will make it an ideal time for a marriage ceremony.

Mr. Lansing owns a number of dwellings, but will take his bride to his homestead, to dwell with his father and mother, and it is said that the preparations going on there for the future mistress are elegant, bordering upon luxury.

Leadership falls now to the winsome — but, oh, so whim-ful — Miss Katie Smith; or that delightful elf, Miss Mena Downing. Strange how these things go. A little while back, and everything pointed to Miss Evangeline Walker, so far as leadership is concerned, but she is now tremendously interested in expermenting in the housewifely arts. Ah, well, such is life.

From all outward appearances, this season bids fair to be a most brilliant one, and it would be a delight to contemplate these things but for the decadence of old time manners and customs. Years ago, maidens were not considered stupid or dull who were shy and what some people call prim. They possessed a sweet prudishness that made one really feel that they were made up of tender blossoms and sparkling dewdrops. Oh, they were so bewitchingly dainty, so delightfully "skeery." I remember offering my arm to a delicate little creature once, during a lull in the music, and with the utmost nonchalance piloting her to an obscure corner. Never will I forget the indignant question that sprang into her eyes, as she divined — or thought she did — my meaning. But I came out ahead, as we always do. "Oh," I said, "I fancied I observed a door here leading to — supper!" See the point? The dear girls of today would prefer the quiet tete-a-tete to even the dance. Watch the floor and you'll find more married people dancing than any one else. And now that I come to think of it, that is the secret of the girls knowing how stupid the chappies are. They expect too much of them, because a fellow does not dare talk to more than one in a set — for the other girls will hear every word. It's hard, but the boys all have to play dude, and lisp: "Ah! I weally cawn't say, you know!" "Deah me! I've staid with you quite a twelfth, you know; perfectly ill bred, you know."

It is rumored that Rob's chum, young Jackson, is fairly deluged with "Sunny-side" and "Climax," and the worst of it is, it is charged to poor Anno Domini. Come to think of it, there was something in last issue about the boy "eating his weed," or something like it. It's all in a lifetime.

There's a most amusing story that savors a little of the old time "pig in the bag" series. One of the vestrymen introduced a minister as a lecturer to St. Philips Guild, and he spent the hour admitting that Afro-Americans were much in the dark as to the employment of pure air, etc. To say that the house stood aghast, is to say but little.

The Woman's Loyal Union started out to see if women stand by women any better than men do, or to put it more plainly, to see which is the most successful, the ones that depend upon man for a following, or the ones that count upon women first, last and always. I think the latter came in losers. I don't know for sure. At any rate, the W. L. U. gave an entertainment, and, while the most exclusive of New York and Brooklyn society life patronized the affair, yet there was room for many more.

The hall was beautifully decorated with flags and potted plants, palms and fresh-cut chrysanthemums being most noticeable. Counsellor Stuart, in his usual hearty, brilliant manner, said a great many bright and sound things on that occasion that New Yorkers ought to remember. "These women are aiming to accomplish a splendid work, a practical work — one that deserves the individual support of every man and woman anxious for genuine race development. The measure they are working for has within its scope the refutation of the vile slanders against us as a humane moral people."

The Hon. John S. Durham followed, and made a strong point by asking, "Will the people sympathize with so grave an undertaking?" He complimented the women by saying their methods appealed to reason, and not sentiment mainly, and were bound to succeed in the end."

The leader of this courageous body, the sad-eyed "Victoria Earle," was called "Anno Domini '94," in my presence, too. Thanks awfully for the compliment. Speaking of the president of the powerful W. L. U., several have noticed that she wears invariably a pair of hearts at her throat, and a tiny blue one on the index finger of the left hand. I wonder why.

As usual, Harry Burleigh was the lion of the occasion. He sang, in the absence of a member, with the Guild Quartette, and later charmed the house with two of his favorite numbers. And while such as "our Rob and his chums," Messrs. Attwell, Day, Peterson, Charleton, Durham, Grazette, Thomas, and such old veterans as W. Russell Johnson, Tom McKeel, Dorsey Webster, and a whole host were dancing, Harry B. was chatting with one of the sweetest girls in the lot — and there were so many lovely creatures out that night! One, a very interesting looking widow, was the cynosure of all eyes.

Mrs. Matthews, our "Victoria Earle," upon whom I shall, in all probability, make an ERA New Year's call, possibly confess, etc., etc., has the reputation of being one of the most enthusiastic women in town, earnest, and to a remarkable degree, a believer in her own sex, and a woman destined to succeed in what she sets out to do. She's a credit to her sex, and the Queen Bee in our town. She has stirred our best women as no other woman has done, in my time, at least. It was a fitting compliment to her as a woman that such women as Mrs. S. J. S. Garnet, Mrs. C. A. Attwell, Mrs. F. H. Carmand, Mrs. J. Pegram Williams, Mrs. Jerome B. Peterson, Miss Annie L. Dias, Mrs. E. Dorsey, Mrs. Broughton, Miss Edie Braxton, Miss Katie White, Mrs. A. D. Lee, Mrs. Beauvere, Mrs. Richards, Mrs. Jarrot, Mrs. J. E. Garner, Mrs. J. S. Poline, Mrs. Maxwell and Mrs. A. Rich gathered around her.

The King's Daughter's "Willing Workers'" Circle, Mrs. White, president, are practising a drama, to be given some time before Easter. To this circle belongs the honor, I understand, of placing the first colored woman in the management of Brooklyn Colored Home. Mrs. Anna Rich, a sister of "Victoria Earle."

The St. Mark boys are planning a great surprise for the Guild lads. They are secretly drilling a quartette to throw into the shade Messrs. Attwell, Jackson, Williams and Medocer. Harry Burleigh has been mentioned as a possible instructor.

His charming little pupil, Miss Lavinia Jones, was in splendid voice at the W. L. U. concert. She did very well — looked real cute standing 'mid the palms; so did bewitching Miss Sadie Evans, all bedecked in rare old lace and cream white satin. She is the merriest girl I know. She was very saucy to

ANNO DOMINI 1894.

WASHINGTON.

MARY CHURCH TERRELL, EDITOR.

Miss Jennie Hilyer, sister of Mr. A. F. Hilyer, one of the most useful and popular citizens with whom Washington is blessed, has been called from Provident Hospital, Chicago, to take charge of the nurses in the surgical department of Freedman's Hospital.

* * *

Musical Washington now carols pæans of rejoicing because Mrs. Alice Strange Davis has returned to her former home and has again taken up her residence among us. Baltimore has our heartfelt sympathy at the loss of such an artist as Mrs. Davis.

* * *

The social festivities of the season were inaugurated by a reception recently given by Mrs. A. F. Hilyer, whose assistants were Mesdames Lawson, Davis, Williams, Terrell, and Misses Mickie Cook, Bessie Cook, Essie Tucker and Annie Wilder. The costumes of the ladies, the delicacies served by such charming young women, and the aimiability of the hostess, all went to make the occasion enjoyable in the extreme.

* * *

About thirty young women are availing themselves of a course in nursing which Freedman's Hospital now offers. They are obliged to remain in the hospital eighteen months before receiving a diploma. Two hours a day they are off duty and about once in two weeks have a whole afternoon to themselves. Besides enjoying the benefit received from actual experience in nursing the sick, they are permitted to assist at the clinics, where much valuable information is acquired. In addition to giving instruction free of charge, the authorities pay the nurses a small sum monthly for their services. With such an opportunity and with such encouragement, it is no wonder that so many of our women are choosing the avocation for which they are by nature so admirably fitted. In deciding to become a professional nurse a young

woman not only selects a calling which is both dignified and lucrative, but one which calls forth all those virtues essential to the highest and best womanhood.

* * *

"Why do the Washington schoolmarms look so young?" asked a gentleman from a neighboring city not many moons ago. It would have been impossible to reply had a suitable answer been on the tongue's end. Without waiting for any solution of this interesting problem in ethnological physiognomy, our friend went into one series of paroxysms after another over the youthful appearance, the charming manners, the amiable disposition and the fetching costumes of the typical Washington schoolmarm. He insisted that the older they grow, the younger and more charming they become,—and he was a man of good judgment and excellent taste.

When it was possible to get a word in edgewise, a thoughtful friend, noted for his penetration, ventured to solve the mystery of our schoolmarm's eternal youth and beauty as follows: "Our teacher's work is lighter than anywhere else in the country, thanks to our school system, which is about as near perfection as a human institution can hope to be. Outside the schoolroom the teacher is not overburdened with work, although nowhere in the country are teachers more solicitous for their pupils' welfare and more punctilious about their duties to them. The Washington schoolmarm is not harassed by the divers vexations of spirit to which many of her unfortunate sisters are elsewhere subjected. For instance, her position in the schools is secure as long as she deports herself properly, and she knows it. She is, therefore, not obliged to pull wires and 'crook the pregnant hinges of the knee' to retain it, a rule which, I regret to state, does not pertain everywhere. When there is the inclination, she can attend a lecture, hear an opera, go to the theatre, or divert herself in the variety of ways for which the Nation's Capital is famous. Besides, our teachers are well paid; can, therefore, afford to take good care of themselves and dress well. No wonder we have the most charming schoolmarms in the world," said their able champion and logician, drawing himself up with pride and glowing with enthusiasm, as though he were individually responsible for the delightful condition of affairs on which he had expatiated with such evident satisfaction and knowledge.

The Colorado women came nobly to the rescue of the republican party in the last election. This is a fair sample of what women will do for the country when they are no longer put on the level with idiots and criminals. Wyoming and Colorado are the only states advanced, and just enough to permit all of her citizens to vote at state elections without regard to sex.

* * *

It is safe to predict that a few years hence it will be difficult for colored women to find employment here as cooks or housekeepers. Public sentiment is waxing so strong against them that unless a change sets in their favor, comparatively few will be able in the future to find employment as servants. A glance at the advertising columns of the daily papers, in which the demand for white help is so explicit and great, is sufficient to convince one that the situation here for women laborers of the race is becoming very serious. It is the fad now for the wealthier classes to employ skilled cooks, to whom they pay large prices, and these skilled cooks are almost without exception white. In the south, where colored help has always been preferred, even when white help was just as available and serviceable, it is growing quite common to employ white servants to the exclusion of the colored.

There is constant friction between the employed and the employer all over the country and along all lines, regardless of race or sex, but the loudest complaint here at present is directed against colored domestics. This is one of the most serious problems that confronts us, since the women wage-earners of the race contribute as much at least to its support as the men, and when the women fail to find employment in domestic service many a family will suffer and much of the revenue enjoyed will be cut off.

* * *

In view of the fact that white help is supplanting the colored, is it not sensible and charitable for the thoughtful men and women of the race to attempt to devise ways and means of improving this alarming condition of affairs? Since clubs and societies are formed to further all sorts of interests and projects, why not organize a society, the duty of whose members will be to meet the laboring classes, and impress upon them the necessity of making themselves skilled workmen in every sense of the word? There is a society here, headed by Mrs. Logan and other prominent women, whose object is the improvement of do-

mestics. They teach the girls and women how to perform their duties skilfully and systematically, so as to lighten their labor and make their services more desirable and indispensable to those who employ them. Is it not possible for the thinking women among us to establish schools in which our girls may be educated to be first-class servants? It is a work in which those who have the welfare of the laboring classes at heart must soon engage. Obliged to combat a bitter, unreasonable prejudice, the working colored women of the future must be well equipped and reliable indeed to stem the tide of disfavor which has set against them, here at least.

* * *

"What are you doing with yourself nowadays?" asked one well-known woman of another. "Well, I'm taking a course in English literature and dabbling a little into the history of Russia. Since the death of the czar has turned the attention of the world to his interesting country, it has suddenly dawned upon me that I am absolutely ignorant of its present government, the habits of its people, and its past history." "Taking a course in English literature and studying Russian history!" exclaimed her friend in amazement. "What becomes of your house, your children and your sewing? I've neither chick nor child, and I haven't one minute to spare after the monotonous household affairs have been dispatched. From morning till night I am equipped with a kitchen utensil, a broom or a dust-cloth, and if, by some lucky chance, I can conscientiously lay them aside, in comes a friend or an acquaintance, and away go plans and time for mental improvement. I am just like everyone else and find it impossible to get good help, so that I have about as much time to study when I do my own work as I do when I have a hindering assistant. There is no one in the house except my husband and myself, the work is light, but by the time the little things have been attended to I am either too tired or too worried to study. Now you have a house full of children, do most of your sewing, and are a perfect model of a housekeeper, with no better help than I have. How in the world do you find time for English literature and Russian history?"

"How I manage to save a few minutes for mental improvement is not difficult to explain," replied the friend. "I have a certain time in which to do my various duties. In other words, I systematize my work, for in the long run it is much more satisfactory to map out a schedule of work and go by it, though the heavens fall, than to attack things 'a la haphazard.' It may seem a little like self-imposed servitude and self-tyranny at first, but the good results soon justify its adoption. Just try a schedule once, and then revert to the old go-as-you-please method of doing a duty today, if you feel like it, leaving it alone if you don't, consuming one hour to accomplish something today which will require three hours tomorrow, and thus getting yourself wound up in a knot of unfinished duties tangled with those that are to come, and you will soon see the folly of this desultory, slip-shod way of doing business. But you asked me how I found time to meddle with the affairs of the Russians and attend to my own business as well. I simply arrange my work so as to leave a certain amount of time each day for study, and whether I feel like it or not I go at it religiously, unless I am positively ill."

"What do you do if you are interrupted by visitors?" "That is the most serious difficulty which confronts me and the only kind of interruption against which I can make no provision. In the first place, I usually set apart for study that time in the morning or afternoon when visitors rarely come, but if they do I accept the inevitable and promise to make up for lost time as soon as possible."

"By the way, did you ever think how much time would be saved if we did not run in upon our friends at all sorts of unseasonable hours, just because it suited our convenience? Men will not entertain callers in business hours. If a friend comes in whom they are really glad to see, they greet him cordially, pass the time of day, and excuse themselves on the plea of pressing business matters. No offence is meant and none is taken. What a blessing it would be if we women could understand each other so thoroughly. So often have I heard my friends bemoaning their fate, because the day set apart for doing some special work was hopelessly destroyed by unreasonable though not unwelcome visitors."

"Don't you enjoy the visits of your friends?" asked her companion, considerably piqued and disconcerted by the conversation on unseasonable visits. "Certainly I do," was the reply. "No one enjoys visiting and being visited by friends more than I do; I only plead for seasonable visits and a little insight or tact to discern when it is right to consume a friend's time and when it is kind to leave her alone. Personally, I have noth-

ing to complain of, as I am rarely prevented from doing my duty by visitors, and expect to find in the future, as I have in the past, time to brush the cobwebs from my brain if I cannot luxuriously furnish it with a multitude and variety of facts."

REMINISCENCES.

Defending a Fugitive.

BY THOMAS B. HILTON.

There are many now living that distinctly remember Constable Reed, and also remember him as a man of good courage, but a little inclined to be too officious and domineering. It was Reed who was selected to go to California and bring back a noted desperado, in which case he showed a great deal of intrepidity and bravery. It was Reed who came to arrest Big Dick, but the latter took him and carried him to the Court House, much to his mortification, at the same time surrendering himself. Reed, however, in his later years, has been heard to refer good-naturedly to this episode.

It was generally conceded that whatever he set out to do was generally done, even to the capture of a poor fugitive slave. It has been said, however, by those who knew him best, that he was not prejudiced against the colored people, and that, under the same circumstances, he would capture a white man equally as quick.

But it was an attempt on his part to capture one of the former that we are about to relate.

On the very spot where the Twelfth Baptist Church now stands, and the adjacent territory, extending in a northeasterly direction and bounded on three sides by the rear walls of brick houses, was a settlement consisting of dingy, shabby-looking houses, most of which were known as "ten-footers," that were scattered promiscuously over the entire area. There was no recognized passage through this region, but a way known as "Black Dog Alley" (a name given it on account of the numerous curs, in reality of all colors, that infested the place, and by which the stranger, whom they seemed to instinctively know, was sure to be beset upon entrance and determinedly followed till his return and exit), which windings were understood only by those familiar with the locality, was the sole avenue. Neither was this habitation lighted by night, and one having occasion to be within its borders after nightfall might imagine himself in some part of Pluto's dark realm. In fact, the whole appearance of the place was as uninviting as it was irregular, and one in which people generally never cared to venture too far, either by day or night.

It was in one of those dark, sunburnt-looking hovels that the incident occurred to which we are about to allude.

It seemed to be suspected by Reed's movements that he was after a fugitive slave who had come to Boston and was known to be stopping somewhere in that part of the West End to which reference has been made; and their surmises proved to be well founded, for the fugitive had been tracked to Boston, and it was given into Reed's hands to find and arrest him. He seemed to have been successful in gaining a knowledge of his whereabouts and no doubt thought he was sure of securing his victim.

One day that officer appeared before one of those hovels before described and demanded admission. But a voice from within demanded the immediate withdrawal of the officer, as he could rest assured that the door would not be opened. This only incensed the latter, who threatened to burst open the door if his demand was not immediately complied with; but in turn was warned by the same voice that if his threat was carried out he would be sure to regret it. This only increased the anger of the intruding officer, who, sure enough, commenced to use his legs and feet as battering rams, and being stout and rugged, it was not long before the wood-work around the lock began to weaken, and soon breaking away, the door swung upon its hinges, and Reed started to enter, but suddenly halted, for before him stood a ferocious-looking colored man armed with an ax, which he poised in his hands, who, in fierce tones told the officer that if he stepped his foot inside the door his head would be severed from his body. As we have said, Reed hesitated; for the look of unmistakable meaning in the eyes of the colored man seemed to bring him to his senses and to a realizing sense of the situation. He felt in his heart that there was danger, but he had come there to arrest a fugitive slave that had there found a shelter, and yet he shrank from the undertaking. But should he retreat? It was no doubt when this thought came to his mind that Reed's courage and determination came back. Such a thing should never be said, for if so, his reputation was gone forever. And seeming either to determine within himself that he would not believe that the man would dare after all to carry out his threat, or that he might successfully cope with him (for Reed was no coward), he made a move-

ment to take the forbidden step. But if this was his reasoning, and such it evidently seemed to be, it proved a poor reed to lean upon; for, quick as lightning, the ax was swung aloft, flashed as it turned in air, and came down. The head was gone; but not by decapitation, for Reed saw the movement and dodged quick enough to save his head and his life also. But he was not to go unscathed, for the keen blade of the ax struck the fleshy part of the arm near the shoulder, which he had raised for protection, inflicting a severe flesh wound, and found a lodgment in the frame of the door. As quick as before, the ax was again uplifted, as if this time to make sure his aim. But Reed had had enough of such experience, and with a quickness for which he had never been accredited, he had eluded the descending blow and was well outside of the door, and standing at a respectful distance began to vow vengeance on his would-be headsman; he finally went away declaring that he would return and arrest them both. In due time, a warrant was indeed served upon the colored man, who, now that the fugitive had made his escape (who, while the scene at the door was being enacted, had, with the aid of the defender's wife, got out of the house by a back window and been conducted to a place of safety) readily and without resistance gave himself up, and the next morning was arraigned before the court. But upon examination it was found that Reed had unlawfully proceeded without a warrant, and the judge, taking the ground that a man's house was his castle and that the colored man was justified in doing as he did under the circumstances, and considering, perhaps, that Reed needed a lesson on the unlawful exercise of authority, the man was acquitted.

The circumstances and trial of this case were published in the Boston newspapers and are still remembered by a number among us. One old gentleman, doing business in Boston some years ago, told the writer that he knew of the affair soon after its occurrence, and distinctly remembers reading the account of the trial in his paper, *The Times*, the next day.

From the Virginia Baptist.

"We have received the enlarged edition of the WOMAN'S ERA, a monthly published at Boston, Mass., with Josephine St. P. Ruffin and Florida R. Ridley, editors. It is certainly a magnificent publication. It has 20 pages of excellently printed and splendid reading matter on good book paper. Several new departments have been added, conducted by Mrs. W. E. Matthews, New York; Mrs. Mary Church Terrell, Washington; Mrs. Fannie Barrier Williams, Chicago; Mrs. J. Silome Yates, Kansas City, Mo.; Elizabeth P. Ensley, Denver, Col., and Alice Ruth Moore, New Orleans. It is devoted to the interest of the women's clubs, leagues and societies throughout the country. The present number contains an article on "Cedar Hill and Its Master," which is indeed a masterpiece of word-painting. It is signed "Victoria Earle." It is certainly a magnificent sheet. Only one thing, fair editresses, give us a Virginia page, with Mrs. Rosa D. Dowser of this city in charge."

We would gladly have a Virginia page. Hampton, Norfolk and surrounding towns were among the first to send in subscriptions and endorsements in any number. The ERA owes much to the intelligent interest of Mrs. R. G. L. Paige, Mrs. Geo. J. Davis and other ladies of eastern Virginia.

Memorial to Wendell Phillips.

Few places in America have more history connected with them than Boston. More than this, history is continually being made here. Unfortunately, the growth of the city demands the demolition, partial or total, of many of the landmarks and historical spots, and in many instances the changes are such that tablets are the only things that mark the spots.

It is a pity that, with new Boston spreading in all directions, old Boston cannot be left intact. The old house on Essex street, in which Wendell Phillips lived for forty years, has succumbed to the business demands of the city, and that the associations connected with the spot might not wholly be forgotten, and as a memorial to Boston's famous son and great orator, a tablet to the memory of Wendell Phillips was placed upon the building, with fitting exercises, on Nov. 20. Among those who spoke were William Lloyd Garrison, Rev. C. G. Ames, Ex-Mayor Green, Clement G. Morgan and Julius C. Chappelle.

Owing to the threatening weather and the understanding that the exercises would take place in the open air, few ladies were present. So when Mr. Garrison called for some woman to speak, unfortunately there was no response, and this opportunity for the women to pay tribute to the staunch friend and advocate of the rights of both sexes and all races was lost.

—ADVERTISE—

IN THE

WOMAN'S ERA

THE ONLY PAPER IN AMERICA PUBLISHED IN THE INTEREST OF WOMEN'S CLUBS.

The WOMAN'S ERA, as the organ of the colored women's clubs, has a large circulation in many of the large cities, notably Boston, New Bedford, Providence, New York, Chicago, Washington and Kansas City.

The Literary, Musical and Domestic Departments are under the control of competent writers and critics.

With its large circulation among women, and particularly among women of the refined and educated classes, it offers peculiar advantages to advertisers of household articles, wearing apparel, books, magazines, musical instruments, and so forth.

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EDITORIAL.

Two candidates for school committee were presented by the colored people of Boston for nomination by the Republican party, neither one of whom was accepted, — Dr. George F. Grant and Mr. G. W. Forbes. The failure is to be regretted. An able, wide-awake representative on the school board is our due and means more than appears at first blush. In presenting a candidate colored men should not be indifferent to the women voters; they hold a tremendous power over school matters. By the way, the papers, in referring to Dr. Grant, speak of him as having been born in the South; according to our understanding Dr. Grant was born in New York State, where the home of his father was one of the well-known stations of the under-ground railway.

It is enough to make one's blood boil and to keep one in a perpetual fighting mood to see not only how law and justice are violated, but rules of honor and courtesy perverted by Caucasians in dealing with the negro. "You call yourself a Christian, and sell a house in a first-class neighborhood to colored people." This is the reproach of an estimable Brooklyn lady!

"You a Harvard graduate and an instructor and do a thing like this!" said an indignant white man to a fellow when he found that his house had been sold to colored people.

Not only are colored people to be kept out of all desirable trades, employments, homes and business places, but anyone who assists the poor wretch to anything desirable is to be denounced.

The difficulty which colored people experience in obtaining property in Boston is an astonishing revelation to outsiders. Houses are put upon the market with the almost universal instruction, "Under no consideration to be sold to darkies." Occasionally there are individuals anxious to realize money who will sell at a great advance to colored people; then, too, when nobody else will buy colored people will be welcomed.

The position is absurd. No other class of venders say who shall and shall not buy their wares. A real estate agent advertises for a purchaser, does not intimate that anything is necessary but the requisite amount of cash and then reserves to himself the right to refuse and perhaps insult a colored man if he chance to apply. However, people get what they want, a fact which sellers of houses will begin to realize by-and-by; in the meantime, don't let them in their blind anger put things in a wrong light. A Christian and a gentleman, a Harvard graduate and instructor can do such a thing as sell a house to colored people without any loss to honor or discredit to their standing. On the contrary, the discredit is with any Christian or gentleman or Harvard graduate who draws the line simply because of color.

Hon. Robert Treat Paine has recently been reading a paper on the causes and preventatives of poverty and pauperism. This gentleman has made a reputation of his own for charitable work. He looks at charitable work philosopically and gives it much thought and time. He is deeply interested in the prevention of pauperism, believes in the elevation of the home life, providing clean, cheap and healthy tenements for the poor. He is prime mover in building associations by which poor men are enabled to get in possession of comfortable and pretty homes by easy payments. In his work the honorable gentleman talks much about "the poor," but do not be misled, he means the "white poor" or the "poor whites." He builds hundreds of houses, which are intended as godsends for poor men, and then closes them irrevocably to any poor colored men who may apply. The poor white working men

must have their prejudices catered to. They are poor, it is true, but they must not be made to suffer the humiliation of living beside a colored man, even though he be respectable.

Treat Paine stands high in the church, high in charitable works, and yet he likes such a position as this, a position which is both cowardly and dishonorable.

Public men must be prepared for public criticism, and if there be followers of this gentleman who think he is making a record as a beneficent Christian, it is just as well for them to know there are others who think differently.

Colored people get much abuse because they take much. It is time for them to strike back and use their journals for that purpose. If we must "kick" let us kick to some purpose and where it will be felt.

MISSOURI.

JOSEPHINE SILOME YATES, EDITOR.

Modern Education as Influenced by the Reformation.

CONCLUDED.

Although Luther placed such stress upon a German translation of the Bible, he did not think it wise at that time to take the more aggressive step of introducing German into the new schools. He recommends mathematics and the study of nature, while he does not consider either as all-essential. His passion is for history and the historians, and for music, which he considers a civilizing influence and conducive to that joyousness, an abundance of which he so much approves in the school room.

We find the germ of the graded school in his divisions, and of the normal school in his plan of keeping the best of the pupils for a longer time at school. To them he gives special instructors, and opens libraries for their use. Favorably inclined toward the higher education of women and the co-education of the sexes, Luther apparently anticipated at least two of the snags and scarecrows of modern education, and disposed of them with a liberality of sentiment which would have done credit to a reformer of the nineteenth century.

The influence of his favorite master, the humanist, Trutivettie, and of Tauler, the mystic, are traceable in his educational and religious beliefs. His own efforts toward the materialization of ideals rapidly gained the attention of the public, but the interruption occasioned by the Thirty Years' War, his own death in 1546, and other events before and after, incident to the Reformation, made it impossible for him to directly impress his personality upon the schools of his time.

Luther, Melanchthon and Erasmus formulated theories for Protestant education, while others, as the brilliant Sturm of Strasburg, put them to practical use.

Living between the years 1550 and 1589, an enthusiastic humanist, Sturm's work was especially along the line of higher education. In his course of ten, or at the least, nine years, seven were to be spent in acquiring pure idiomatic Latin, and the remainder in the acquisition of an elegant Latin style. As rector of the Strasburg high school for a period of forty-five years, during which time thousands of pupils passed under his instruction, and from nearly every European country, he, more than Luther or Melanchthon, moulded the form of Protestant schools, directed the educational thought of the times, and developed the scheme upon which the great classical schools of England and other Protestant countries were based. Thus it was that Cicero to such an extent moulded the character and conduct of an English statesman, who felt that "A false quantity in a Latin quotation was really a greater crime than a slip in logical argument."

Erasmus, the scholar of the Reformation, exerted a most salutory effect upon the educational spirit of the age by calling the attention of teachers to the amenities of polite society, and to attractive methods of producing culture in the pupil.

Take in its entirety, humanism, as taught in the Protestant schools, if narrow, was not a poor equipment for active life. William Pitt, at twenty-two chancellor of the exchequer, at twenty-four prime minister of England, was a product of this method of training; but it is said of Pitt upon authority, that he was not only a first-rate humanist, but also "An excellent mathematician, a keen observer, an admirable orator, a close reasoner, a profound student of history, and a political economist far in advance of his times.

In the history of popular education, as influenced by the Reformation, it is important to realize the existence of two parallel streams of thought, the religious idea, or Hebraism, as embodied in Luther, the purely educational, or Hellenism, as fairly represented by Erasmus. The

religious feature, as imposed by Luther, we still find, to a greater or less extent, in our denominational schools and in such public schools as still retain some form of religious exercise. If there are but two great elements in our modern civilization, Hebraism and Hellenism, it is safe to state that the Reformation has indelibly stamped the general principles of the former upon our educational systems; while the whole tendency of modern civilization toward Hellenism is so overmastering that there is little danger of its being overshadowed.

Neither can the influence of the early Protestant schools be accurately estimated without sounding the depths of that great counter-current, which was rapidly thrown into prominence and used by the opponents of the reform measures to serve the double purpose of stemming the tide of the Revolution, either by the conquest of new provinces for the church, through missions, or by preserving the old through the control of the church.

Organized by Loyola, the Society of Jesus was formally consecrated by Paul IV. in 1540, and grew with such rapidity that by 1710, the Jesuits controlled 612 colleges and a large number of universities. Upon its roll of honor were found some of the most illustrious names of the period—Bossuet, Des Cartes and Moliere. Voltaire received his training from the Jesuits, but he says of them, "They taught me nothing but Latin and nonsense.".

Authorities differ as to the educational value of the Jesuit schools. Bacon and Des Cartes sincerely believed in their superiority. Leibuitz regarded them as below mediocrity, but in spite of adverse opinion, they maintained an educational supremacy until the end of the eighteenth century, and according to the Brittanica, represent in America today a large percentage of the whole number of educational institutions, both in the United States and Canada.

Unlike the Protestant reformers, the Jesuits ignored primary instruction, and thus far no exposition of the principles underlying their methods of instruction have been found. Like the humanists, and to a still greater extent, they reverenced the study of Latin, and covered their districts with Latin schools. They appealed to the memory as the basis upon which to found their system; and the sole merit of their teachers, as seen through the experience of the centuries, seems to have been the stamp of æstheticism which they fixed upon modern education and their ingenious attempts, for whatever purpose, to individualize their pupils. In our own system, we have not yet decided whether it is better to turn out job-lot mediocrity or to individualize or specialize.

The Jansenists, rivals of the Jesuits, possessed whatever of merit there may have been in the latter, and, in addition, sought to introduce the study of the mother tongue, the training of the reason and judgment. Looked upon with disfavor, their schools were soon suppressed by the Jesuits; but the contest for supremacy, which, from the initial point, began to be waged in those countries where Catholicism and Protestantism co-exist, still continues, assuming various phases, according to the political and religious character of the country in question, and universally affecting civilization to a far greater extent than can be estimated by the casual observer.

Thus has the humanistic system of Protestant education, as originated by Luther, been limited in extent, and otherwise changed by the influence of the streams that have impregnated it. Humanism itself, training the pupil more especially for school than for life, gradually gave place to that realism and naturalism that necessarily follow in the wake of utilitarian ideas and today form the most important features of our educational system.

Naturalism in Germany was ably fostered by Ratich and Comenius, and both were largely influenced by the Lutheran movement. Ratich defined a few valuable pedagogical laws and endeavored to establish the mother tongue as a part of the curriculum; but it was Comenius who determined that gradation of schools which forms the basis of modern instruction, who not only defined laws in the art of teaching which are still in use, but also substituted the knowledge of things for the study of Greek and Latin roots, and thus produced a race of original investigators. The mother-school of Comenius prepared the way for Frœbel and the kindergarten, while from his plan of nature study, we develop the science lessons of primary and elementary schools. Thus at every step we find modern education linked with the genius of the Reformation.

Compayre writes in his "History of Pedagogy," "Every system of philosophy contains in germ a special system of education." Yes, and it is no less true that the destiny of the human race is controlled by educational forces extending backward to the creation of the universe, onward

and onward in ever-widening circles, through unknown evolutions, into infinity. Environed today more closely by the philosophic circles of Bacon, Des Cartes and Kant than by the principles of Luther's methods, we feel the force of a greater scope of horizon and call it the "new education," but the unprejudiced mind will freely admit that its data were made possible of conception, of interpretation, of realization because of that spirit of absolute intellectual freedom which the processes of the Reformation contributed to modern civilization.

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Volume I., No. 8, of the WOMAN'S ERA has reached our office. We were particularly struck with its admirable makeup and scholarly articles and trust that it has come to stay. The editors are ladies of culture and refinement, worthy representatives of their race. The ERA should meet with great success among our people.—*Kansas City Messenger*.

Mrs. Carrie Dearborn of Boston has completed a very successful course of lectures on cooking in connection with the Pure Food Exhibit at the Third Regiment Armory, corner of Twelfth and Troost.

The Married Women's Club of Kansas City, Kansas, is doing excellent work.

Lovers of higher literary criticism should not fail to read Frederic Harrison's articles in the *Forum*. Among the great writers thus far subjected to his keen analytical processes may be found Carlyle, Macauley, Thackeray, and others.

The Greenwood Literary and Philosophical Club, founded by and named in honor of Kansas City's distinguished Superintendent of Schools, has the History of German Literature under discussion for the year. The programme arranged by Professor Greenwood, and neatly printed, shows the subject and the writer of each paper, the reading of which is followed by extemporaneous discussion. A veritable "feast of reason and flow of the soul," mingled with the greatest liberality of thought and feeling. No invidious distinction of race, sex or creed are known in the discussions or assignment of papers, and, knowing whereof we speak, we dare to assert that even broad-minded New England does not possess a club where human beings meet as such on a more purely intellectual basis than this same Greenwood Club.

The Missouri State Teachers' Association will hold its annual session in Sedalia, Mo., during the last week in December.

The Author's Interstate Literary Association of Missouri, Kansas and Iowa, will convene in Atchison, Kansas, at about the same time.

J. S. YATES.

LOUISIANA.

ALICE RUTH MOORE, EDITOR.

"Who dares stand forth," the monarch cried,
"Amid this throng, and dare to give
Their aid, and bid this wretch to live?
I pledge my faith, and crown beside,
A woful sight, a sorry sight,
This outcast from all God-given grace.
What, ho! In all no friendly face,
No helping hand to stay his plight.
St. Peter's name be pledged for aye,
The man's accursed, that is true;
But, ho, he suffers. None of you
Will mercy show, or pity sigh?"
Strong men drew back, and lordly train
Did slowly file from monarch's look,
Whose lip curled scorn. But from a nook
A voice cried out, "Though he has slain
That which I loved the best on earth,
Yet will I tend him till he dies;
I can be brave." A woman's eyes
Gazed back from there.

Christmas and all its joys is upon us. Many happy returns of the day.

In the November *Ladies' Home Journal* there is a symposium of noted women on the question of the best age for women. As a local critic caustically remarks, "all being over thirty, the opinion is unanimous on the average of twenty-five to forty."

Leaving aside the dry, hackneyed statistics which show us that Cleopatra was in her prime at forty, that Elizabeth and the Russian Catherine charmed all beholders at forty-five, that Helen of Troy was well advanced in age when the famous siege begun, still, reason compels almost anyone to admit that only after the touch of years has pressed woman's forehead is she of any solid, sound, practical opinions; for with the fire of genius, which burns all unchecked and untended in youth, there should be united the tenderness and forbearance and patience, which come from sorrows borne; the grave wisdom, which comes from years; the gentle dignity, which comes from mingling in the world; the complete realizations of one's own power and failings, which comes from

measuring and comparing other intellects with one's own; then there is, indeed, "a perfect woman, nobly planned."

Miss Neal Gertrude Hawkins, the pretty song-bird from Kentucky, with Miss Eva Frazier, a gifted reader, and Prof. Morris, the musician of the company, delighted New Orleans one night. But now the public is all on the *qui vive*, eagerly, anxiously awaiting Flora Batson, who is so well liked here. Her advance agent is now in the city perfecting arrangements.

Speaking of nervous prostration, and the almost universal grip it has upon the women of America, Rebecca Harding Davis suggests that most of the fatigue and worry and prostration of women is caused, not by the amount of work they do, or the crowding of their lives, but by the fuss they make about it. The continually recurring cry, "I have not the time," which besets us at every fresh allusion to any plan, is raised, if you will notice, by those who have the least to do, for should you visit their homes you might often find them sitting for hours with idle hands folded in their laps. Depend upon it, it is only the lazy ones who "haven't the time" to do little ends of favors.

The churches are in the lead now. On the 26th of November the Masonic lodges held forth in an entertainment at Union Chapel on Brenville St. The students' Orchestra played, of course; how could it have been a successful entertainment if Prof. Nicherson had not stood before his earnest girls and waved his baton as they made "those little stringed wooden things" speak the heart's language?

And then on the 19th the ladies of St. Luke held a cute little "Brownie" social, which gave everyone lots of fun and netted some dollars for the church fund.

It was left for Central Church to celebrate Thanksgiving, holding a two nights' feast under the auspices of the Christian Endeavor societies. Now for the Christmas trees!

Wordsworth's idea, "Our birth is but a sleep and a forgetting," which has long been considered as the ultra development of an unconventional intellect, can be put to shame by some of childhood's theories. Very few little people will realize or will believe that the soul "knows its haunts no more." No, they think, not clearly and concisely, nor perhaps knowing what it is they do think, that somehow, someway they will return. As a little one expressed it, "All the men that died in the war, they comed back and be'd other people;" and no amount of coaxing or threatening or cross-questioning could make her say aught of her idea save that "she always thought so." Like Topsy, "it jest growed."

Here is a theme for Darwinian theorists, for psychological investigators. Do our every-day ideas come to us the result of study, of association, of inspiration, or of pre-natal impressions? Do the unformed thoughts of childhood remain with us, growing more complete with years, or do they vanish and are replaced by the newer and grosser ones of the world as it comes when we are old? Debating societies, take up your weapons!

PENNSYLVANIA.

DORA J. COLE, EDITOR.

PHILADELPHIA.

An interesting and noteworthy organization is the Educational Club of this city. It has been in existence for three years. It is composed of about thirty young women and girls who meet for real earnest study. Miss Fanny Somerville deserves the credit of inaugurating the club and keeping the thorough and practical work in smooth running order. Two comfortable parlors are rented for the use of the girls and evening classes are held.

There is instruction given in the English branches, bookkeeping, German and literature. This winter a class in current topics has been started. The girls are encouraged to talk and ask questions about events of interest that are going on all the time. History-making events we call them. Great interest is shown in this class and the girls eagerly listen and show an intelligent appreciation of their leader's efforts to interest them in the best of current news.

An interesting sermon, book, or magazine article often furnishes the topic. Miss M. G. Jones last winter conducted a successful course in literature. Dr. Rebecca Cole has taught the German class for two years. The services of the teachers are gratuitous, thus making it possible for the club to pay the rent and buy necessary books at a comparatively small cost to each member. This is the kind of work that helps make our women ready for the opportunities that are opening for them. This is the "woman's century," it is said, and although colored women come last in the American scheme of life, it behooves the girls of our race to equip themselves so as to act their parts worthily.

In lighter vein we turn to listen to the joy bells ringing for the marriage of a sweet Philadelphia

maiden. Mr. Jno. F. Cook, Jr., of Washington, was wed with Miss Elizabeth Abele on Dec. 4, 1894. The happy pair are to live in Idaho, where the groom is at present engaged in business. With truth it may be exclaimed:

"A sweeter creature ne'er drew breath
Than my son's wife — Elizabeth."

After several year's work and thought, the labors of Mrs. Fanny Jackson Coppin have taken practical shape in the outward visible sign of a Woman's Exchange, which opened about Dec. 1.

A house has been secured and furnished, where samples of millinery, dressmaking, art needlework and cooking will be shown. There will be classes taught in each of the above branches by colored women, graduates of the Industrial School already established and connected with Mrs. Coppin's school, the Institute for Colored Youth.

The upper rooms of the house are to be used as dormitories for pupils who come from a distance to study in these schools. Philadelphia owes much to the energy and ability of this accomplished woman. She is always planning and spending herself and her means to improve the condition of her race.

We feel a certain amount of pride in the fact that the papers of two of our townswomen, at the recent Conference of Colored Workers held in that city, were so good and showed so comprehensive a knowledge of church work, that these ladies were sent as delegates to the National Missionary Council which met in Hartford, Conn. Bishop Coleman, of Delaware, was at St. Thomas' Church when these papers were read, and he considered them of such special excellence that he proposed that the ladies be sent to Hartford to read their contributions there. Dr. Matlack, who was also present, seconded the suggestion, and both gentlemen showed their interest by offering to defray the expenses of the trip.

Miss Lucretia Miller, of St. Thomas, wrote on "Woman's Work in the Parish."

Miss Ella Shepherd, of the Church of the Crucifixion, took for her theme, "Woman as a Teacher in the Sunday School."

These ladies were the only colored delegates.

Have you just a little more space to hear about a musical and Shakesperian recital held recently? The occasion was very much enjoyed by a select and appreciative audience. Mr. R. Henri Strange showed his versatility in widely contrasted selections from Shakespeare, being especially happy in his rendition of scenes from Hamlet. Miss Scudder of Newark, N. J., is a pianist of great merit. She is young, and a brilliant future may be predicted for her.

Mr. Henry Jackson of Brooklyn evoked much enthusiasm by his sympathetic and mellow voice, which, by the way, is in the lower register, very similar to the delightful quality of Boston's favorite, Mr. George Ruffin.

But the real interest of the occasion to many of the beaux and belles who were present was the appearance of Mr. Leon Ashleigh Gray, the Beau Brummel of New York society. The sweet and clear tenor voice, the immaculate toilet, the tasteful — bouquet, I must say, for boutonniere is too small — were altogether too much for some of the ladies, for I heard one litttle dear exclaim, "Oh, isn't he just too lovely!"

ILLINOIS.

FANNIE BARRIER WILLIAMS, EDITOR.

A Word of Tribute to John Brown.

Though the eternal harmonies were ours,
Dazzling vistas, unclouded skies;
Though o'er a pathway strewn with flowers,
We tread the path where honor lies;

We still must find our highest living
Through the gate where heroes depart —
The only way to heaven's thanksgiving,
'Tis the harvest home of the heart.

Soon will the silence of night come down;
O, heart of mine! look above,
The light that gleams from a martyr's crown
Is transfigured into love.

A few years ago the Prudence Crandall Club of this city undertook to awaken interest in the study of the abolition heroes. The club was so far successful that memorial services in honor of the great prophets of forty years ago have been regularly held on the first Sunday in January each year. The character of these services has been of an unusually high order, and have from year to year been looked forward to as an occasion of inspiration and reconsecration to the high ideals of the men and women who have glorified American history.

This year the John Brown League is making large preparations to commemorate the thirty-fifth anniversary of the execution of our sainted hero.

Three winter's ago, Mrs. John Jones of this city called to the attention of the younger generation that John Brown was pre-eminently deserving of a day of affectionate remembrance and tributes of honor in our calendar of celebrities. The service held in her hospitable home was one of the most notable of meetings in the inspirations felt by all present. It was the rare privilege of herself and her late estimable husband to have furnished home and shelter and succor to the indomitable hero whenever he was in Chicago. The memories of that meeting, held at the hearth-stone where John Brown was so abundantly and gratefully welcomed by the gentle graciousness of his surviving friend and helper, have suggested the memorial services now being arranged for.

In view of these suggestions and memories I cannot refrain from adding my word of tribute to the hero of Ossawatomie.

This day, hallowed by John Brown's triumphant death, is a fitting occasion for all lovers of liberty in America to renew their vows of devotion on the altars of praise and thanksgiving.

John Brown was only a man. He was without honor or any of the trappings of greatness, yet to understand and fully know the significance of that homely name requires the perspective of a century of history and a study of all the open and secret forces of American civilization. The soul of John Brown was the magnet that drew all the forces of opposing interests to the stupendous crisis of 1861.

It is Emerson who says that God offers to each mind the choice between repose and truth. If your choice is repose then you are satisfied with the first religious creed, the first philosophy or the first politics that comes your way. Your pleasures and griefs are all conventional. To be comfortable and let alone is the motive of your life. The great demands of truth, of liberty and justice annoy you. You stand for the dead weight of inertia in all human progress. On the other hand, you who desire truth from the free and bountiful hand of the Almighty become a part of the dynamics of progress in humanity. Truth means restlessness and an uncompromising hate of wrong. It means reformation and the force of virtue in human affairs. He who chooses truth as a life motive is always and at all places a candidate for truth at whatever cost.

To such an one nothing is sacred or holy that is not illumined by the pure white light of truth.

The sum total of all our religion and our faith in God and man and government is our unyielding loyalty to all revelations of truth.

The supremacy in human history of such names as Savanarola, Luther, Cromwell, Washington and Lincoln are but so many evidences of truth exalted in human character.

It was the heroic search to realize his own conception of truth that guided Columbus through mists of doubt and the perils of untried waters to the blessed haven of a new continent. The same thing made Dante magnificent in exile and the black hero, Toussaint L'Overteur, greater than Napoleon.

The choice of truth means the choice of conflict, of sacrifice, and perchance of death, for it has been decreed from the beginning of man that there shall be no greatness for mankind except by heroic effort and endurance for truth's sake.

By right of the extraordinary strength of his personality and by virtue of what he himself did and caused a whole nation to do, John Brown is for all time an eminent example of those who become strong and great by choice of truth.

John Brown came into the world at a period that became illustrious for its unequalled number of great men. While his contemporaries became eminent in literature, statesmanship and oratory, John Brown was still a man of the woods and unknown and unheeded. He literally walked through these states of the Union seeing many things and pondering them in his heart. He saw the glory of his country reflected from the majesty of its mountains and from the peace and beauty of its valleys. He communed with the beasts of the field and the fowls of the air, and felt proud of them all as a part of the heritage of freedom. But, alas! there was to all of his senses a discordant element. There was a shadow of evil over all that was fair and bright and promising. He saw his countrymen everywhere serving the cause of liberty with one hand and the cause of oppression with the other. Everywhere he heard his countrymen exulting in liberty, yet justifying bondage. He heard the statesman of his day equally eloquent on the theme of the Declaration of Independence and the codes of slavery. He saw the arrogant power of slavery defying all that was hallowed in religion, precious in democracy, and authoritative in law. He saw the nation's supreme oracle of justice sink to the lowest depths of injustice in the Dred Scot decision. His soul was heavy with grief because of the unutterable shame of his country as written in the fugitive slave law. He saw the Missouri Compromise swept away by the same fiendish spirit of slavery. In fact, he saw freedom as a progressive force in the republic "banished to brutish beasts," and the opposite of all that was nobly fought for and nobly writ in law and the nation's heart aggressive, ascendant and triumphant. But what could John Brown do to stay this full tide of evil? Was he not poor, uneducated and unrelated to the men and women of power, and far removed from the forces that make and unmake governments?

And then again were not such men as Whittier, Phillips, Douglass, Garrison and Sumner doing all that was possible to be done? Everywhere the righteous were praying for abolition, and was it not written by the hand of God that the power of the righteous always prevailed?

John Brown may have asked himself all of these questions, but to every such question was the answer—Courage! He felt the exalted precept of Phillips, that in the cause of right the terms minority and majority were meaningless. He did not deprecate the gentle forces of prayer, eloquence and literature that were so powerfully arrayed against slavery, yet he saw that all these things were like casting pearls before swine in their inefficiency to overthrow the power of slavery. With marvellous insight John Brown saw that American slavery in its violent subversion of all laws and rights, and in its aggressive sovereignty over all the forces of government, was nothing less than a state of open war against the Union.

If the American people could but see this and feel this as he did, the path of duty would be easy.

The need of the hour was not the spirit of peace and conciliation, but rather the spirit militant to dare and do the bloody work of war.

"To arms, to arms," for the rescue of American liberty, was the one call needed as a fitting challenge to the leagured forces of oppression. It is to the undying glory of John Brown that he gave this first alarm and with superlative heroism first led the forces of warfare in Kansas and Virginia against the invasions of slavery. With the military eye of a great general John Brown saw that Kansas was the picket-line of freedom. The fell purpose of slavery, to trample into the dust the letter and spirit of the Missouri Compromise, and to invade the virgin soil of liberty and to extend its foul conquest over every inch of territory in the Northwest covered by the American flag, was to John Brown and his followers the very culmination of treasonable aggression against the republic. Who now could hesitate to unsheath the sword of war? Alas, for the cause of freedom! Alas, for the prophecies of Plymouth Rock and of '76 if now, in its hour of peril on the free soil of Kansas, liberty could find no champion to flash the sword of resistance against the dire encroachments of the slave power! I will not attempt to retell the oft repeated stories of the eventful tragedies enacted on the soil of Kansas. If you were not a part of it, or have never read it, you have missed one of the most instructive and dramatic chapters of American history. Here was the storm-center of the nation's first alarm. In the history of it all John Brown's righteous soul breathes in every chapter. Take the name of John Brown out of the history of "Bloody Kansas" and the grand meaning of it all shrinks into a mere guerilla warfare. John Brown's warfare for loyalty and freedom in Kansas was a profound object-lesson for all America. It furnished to all christendom in a most dramatic way the dire meaning of American slavery. It brought into startling contrast the two civilizations of America and bondage under the name of Union. What an awful absurdity was this from 1856 to 1859! How all history now rings with praises to John Brown for empasizing that absurdity in Kansas and Virginia.

Men of great piety and unerring grasp of the deeper meaning of things begin now to speak more and more confidently of the suggestive kinship between Calvary and the hills of Virginia. Can the souls of men be freed by a single death? Can the limbs of man be unchained and his soul take the wings of liberty by a single death? Can the great universe of mankind catch glimpses of immortality in the hallowed glow of all that is pure, beautiful and good, in a single death? Thanks to the human soul and its capacity for infinite goodness, Calvary and Virginia can give an answering "yes" to these exalted questionings of the human heart.

COLORADO.

ELIZABETH PIPER ENSLEY, EDITOR.

Election Day.

Then, if ever, came perfect day.

The clear atmosphere brought the mountains into bold relief. A glance at their strong outline, striking fearlessly against the cloudless sky, would fill any soul with inspiration. What wonder, then, that the women of Colorado stepped forth on the morning of the 6th of November, with enthusiasm unbounded, to exercise for the first time the crowning act of citizenship.

Conscious of being critically watched by forty-two states, they were especially anxious that the result of this experiment should prove conclusively that women would vote.

At seven o'clock, when the polls opened, half of those in line were women. It was interesting to note the different voters; young girls who looked to be scarcely twenty-one standing in line with white-haired matrons. All nationalities were represented.

It is said that such rapid voting was never before witnessed in Denver. It was also the most quiet.

In nearly all the precincts the heaviest vote was polled during the morning. In one of the largest precincts, at two o'clock, P. M., 550 out of 675 votes which belonged to that department, had been polled.

At one of the polling places a woman was on hand at half past five o'clock, declaring that she was there to cast the first ballot.

The women not only voted, but they worked zealously and untiringly, many of them beginning before daylight. Women of all parties took an active part, but the Republican women seemed rather the most enthusiastic. They were most systematically organized and had worked the field thoroughly. All voted, those who had protested against having the ballot thrust upon them and those who had hitherto taken no interest in politics. They electioneered, they drove from house to house bringing voters to the polls.

The women generally followed the instructions of the party leaders and voted the prepared slate, through fear of losing their votes if they scratched their tickets. The credulity of woman was played upon to the utmost. It is known, however, that some women were independent enough not to mark the party emblem.

The Republicans were triumphant; they won by a handsome majority. In Arapahoe county no other party could claim anything. This was probably due to the determination to defeat Gov. Waite, against whom there is a strong sentiment, not only among the opposing factions, but in his own party. Voters from all ranks were induced to join the Republicans in order to elect Mr. McIntire over Gov. Waite.

Lessons learned from the election and campaign preceding it:

1. Women will study politics. Proven by the great number of political study clubs formed during the past year. A populist woman, who stumped the state, says, "Politics was the theme of discussion morning, noon and night. The women talked politics over their sewing, their dish-washing, and during their social calls. Politics has made them read and think more, and in new and different lines. Some of the women are getting these economic questions drilled into their heads in a way that would astonish you, and when the mothers understand these things it is going to make a

vast difference, for they will teach them to the children."

2. Women will vote. The women of Colorado have demonstrated that conclusively.

3. They will generally vote straight. This fact was shown by the Republican women, though it may be that in this instance they believed it necessary to do so in the interest of law and order.

4. There should be thorough and systematic organization of the women of all parties.

The good government committee will now take steps to strengthen its force and organize more thoroughly for the municipal election in the spring.

The first important work of the women will be to see that the party emblem in the Australian ballot is done away with, thus insuring a truly secret ballot, and therefore more independent voting.

The readers of the ERA will be interested to know what special part the colored women have taken in the election. Most of them have done admirable work in the interest of the Republican party. They also formed clubs of their own and heroically helped their brothers to elect a representative to the legislature, although the majority of those brothers voted against woman's enfranchisement.

They made good campaign speeches.

Mrs. Olden is deserving of especial mention. She was one of fourteen delegates sent from the colored Republican club to the county convention held last summer. She suggested that they ask for representation in the state convention, but was discouraged by her too-timid brothers, on the ground that there was no use asking for what they would not get. But this courageous little woman persisted. The outcome of it all was that Mrs. Olden was unanimously elected third Vice-President of the Republican State League of Colorado. She has done most excellent work for the party.

Mrs. Olden is a graduate of Fisk University. On the eve of election in November, '93, she came to Denver from Tennessee at the head of a small colony of people who longed for the free air of the mountains. They sought a dwelling place where free speech would not be denied them.

The colored women of Denver have recognized the worth of Mrs. Olden by making her president of their league lately organized, and about which I will tell you later.

THE COLLEGE SETTLEMENTS.

Paper No. 3.

ELLA LAVINIA SMITH.

Other American Settlements include the one in Philadelphia opened in April, 1892, in connection with work already begun by the St. Mary Street Library Association; Denison House, Boston, opened Jan. 1, 1893; Andover House, Boston, opened in Jan., 1892; the Neighborhood Guild, founded by Dr. Stanton Coit in New York City, and opened in 1887; the University Settlement in Philadelphia, opened in Jan., 1893; East Side House, New York, opened early in 1891; the Epworth League Settlement, Boston, founded in 1892, and Hull House, Chicago, opened in Sept., 1889.

Of the Philadelphia Settlement Miss Hannah Fox said, in the Third Annual Report of the College Settlement Association, "The situation offered differed from the New York situation, in being on a side street in a shiftless neighborhood, among a less provident class of people, most of them being colored. . . . The comfort of the house is greatly enhanced by the Starr Garden, which adjoins it. This garden is now owned by the City Park Association, and is opened daily under the care of a guardian, for the free use of the people, and is always placed at our disposal. . . . There is an admission fee to all classes where anything like a trade is taught, as it is not felt advisable to give, all things involving a sacrifice being more truly valued. What the young boys and girls in the St. Mary's street neighborhood need most of all is work — good, steady, intelligent work. It is not lack of money which is the poverty we most deplore, but lack of self-hood, that self-hood which comes from work and makes it a blessing even though it be a bitter struggle for existence."

Denison House, Boston, named for Edward Denison, whose pioneer work in London has already been noticed, is in a neighborhood largely Irish, though Jews, Italians, Poles, Hungarians, and Armenians are also to be found there. Drunkenness with its attendant evils abounds, and the young people have but few quiet and respectable meeting places.

Already, however, in the short time that the house has been opened, the residents have gained the confidence and sympathy of many of their neighbors, and have come to understand, in some measure, the forces at work in the community for good and for evil. The work of Denison House will probably be especially along the lines of University and College Extension, and the organization of labor, and though but little that is definite can now be said, yet much is hoped for the future, because of the good foundation already laid.

All loyal club women will patronize our advertisers, and so help to make our paper a valuable advertising medium. We are happy to be able to personally endorse nearly all the advertisers. In this connection, we would like to call especial attention to some of our advertisements.

A Loyal Woman.

The following is an extract from a most welcome and interesting letter from Mrs. Sylvia Maples of Knoxville, Tenn. Oh, for a host of her kind! "The WOMAN'S ERA is a much-needed issue in a much-needed hour, and if every woman of our race felt its need as I do, they would never know rest until they see it in the homes of all our people.

"The *Ladies' Home Journal* is the intellectual, social and political medium of the women, and of the white woman, more especially so. It does not in a single particular touch our interests and our peculiar race wants, yet we help with our one dollar a year to make it what it is — the most widely popular paper upon the globe. One more month, and this year is gone from us. Now if we would but deny ourselves (and to many, as with myself, it would mean denial) the *Home Journal* or some other pleasure or luxury, we could give that one dollar in the forthcoming year to *our own* representative, the ERA.

LITERATURE NOTES.

MEDORA W. GOULD.

And so our dear Dr. Holmes did
———"live to be
The last leaf on the tree."

Among the many beautiful lessons to be drawn from the life of our beloved poet, is none of more prominence than that of the economy of time. For it will be remembered, that that by which he has endeared himself to countless numbers was accomplished in his spare moments.

Although Dr. Holmes was undoubtedly a great and gifted poet as well as an entertaining story-teller in his prose writings, it seems as if both of these gifts are subordinate to his own charming personality. It is neither the poet nor the prose writer that we have grown to love, or whom we mourn for now, but it is the man himself. In the "Autocrat" he has portrayed himself so faithfully that we can almost claim a personal acquaintance with him, and in his death feel the loss of a beloved friend.

A convenient reference book on American literature, designed either for young people, or those whose school days are past, is "American Authors," by Mildred Rutherford. It contains numerous half-tone portraits, and a special feature is the test questions at the end of each chapter.

"The Aim of Life" by Philip Moxom is a volume of addresses designed as an aid to young people in the development of noble characters.

A book that is interesting as well an instructive is Dr. Trumbull's "Studies in Oriental Social Life." It is particularly valuable as an aid in the Bible, for many of the things that are difficult to understand in Bible history can be readily comprehended when we have some knowledge of the social customs and inner life of the people. It is written of the Orient as it is today, but that part of the world has changed very little since the Bible was written.

"In the King's Country" is a delightfully entertaining story for girls. It is a story of Christian Endeavor and decidedly elevating and inspiring. "The Sherburne Cousins" is a still later book from her pen.

Miss Finley, the author of the charming "Elsie" books, has written another, which is a story of the Worlds Fair as it appeared to Elsie.

"The Work of the Afro-American Woman" is a daintily bound volume whose author is Mrs. N. F. Mosell, the wife of Dr. Mosell of Philadelphia. Mrs. Mosell's very commendable object in writing this book was to do for the women of her own race what had already been done for other women more favorably circumstanced. She has gathered together much valuable information and presents it to her readers in a clear, bright and entertaining manner, and no one can read the little volume without feeling a deeper interest in the progress of his race, and gaining much inspiration for nobler and better work in the future.

The plan of the book is quite comprehensive, containing reference the to work of our women in whatever lines in which they have achieved success, and is interspersed with interesting personal notes. Considerable space is devoted to the great works in which Miss Ida B. Wells is engaged.

It is a pleasure to note that Mrs. Mosell has not omitted to mention that great army of women workers, the home-makers, whom it would be impossible to call by name, but to whom as a race we owe far more for our advancement and improvement than we do to a few teachers and scribblers here and there. It is to the mothers, to those wives and mothers, who, by their refinement and influence for upright living elevate the character of the homes, that the race owes its real progress and advancement.

Hall Caine, the author of "The Deemster," "The Bondman," and othere qually engrossing novels, has

written another called "The Mahdi," which lovers of this most admirable writer will eagerly welcome. It promises to be a tale of love and heroism. "The Manxman" is considered by deep thinkers to be by far the best novel published recently, in spite of the popularity of "Trilby" and others. In fact, it is declared by some to be the best book we have had since the publication of "Adam Bede." Paine is at his best in the delineation of his masculine characters, and one's sympathy for the misfortune of his heroes is mingled with a deep admiration for their manliness and nobleness of soul.

The sale of Du Maurier's "Trilby" is said to have reached one hundred thousand copies.

It is rumored that F. Marion Crawford is to make his home in America, possibly either at New York or Washington. We can look forward to some rare stories of American life, if he treats us as well when with us as he has done other people when among them.

THE CHICAGO WOMAN'S CLUB REJECT MRS. WILLIAMS.

At the urgent solicitation of friends — members of the Woman's Club of Chicago — Mrs. Fannie Barrier Williams allowed her name to be offered for membership to that organization. For three years Mrs. Williams filled nearly all the offices, including that of vice-president and secretary of the Illinois Woman's Alliance, a central body composed of all the women's clubs. She is chairman of the committee on state schools for dependent children.

She held a representative position on the World's Fair Board and took a prominent part in the parliament of religions. Her paper read at the gathering on "What can Religion do to advance the condition of the Negro?" together with her portrait, appears in the Rev. Dr. Barrow's work, "The World's Parliament of Religion." As a lecturer, Mrs. Williams is in great demand. And yet, although thus well equipped to help on the work the Woman's clubs are formed to do, the modicum of negro blood in her veins outweighed her eminent fitness, and club principle made a weak surrender to personal prejudice, and her name was rejected.

However, Mrs. Williams is philosophical and brave, and after the first sting of the affront put upon her is over, will recall with amused contempt the hysterical antics of her former associates in work, in their efforts to prevent the club giving legitimate recognition to the helpful work she had long been doing as an individual. Mrs. Williams can wait; there are greater things in store for her than mere membership in a club of narrow-minded women — and even that will come to her soon. There is no limit now to the possibilities of a woman endowed like Fannie Barrier Williams, and soon there will be no hindrance.

For St. Monica's Benefit.

The first doll exhibition ever given in Boston was held in the parlors of the Brunswick Hotel, Wednesday, Nov. 21st, for St. Monica's home for sick women. Every country that has a characteristic costume was represented. The tiniest dolls in the exhibit were a pair of Japanese twins, perfect dolls, not over two inches long. The affair was a great success in every way.

One of the best preparations of its kind is the Witch Hazel Velvet Cream, for which W. F. and J. I. Kingsbury, Randolph, Mass., are agents. Anyone who received a sample at the World's Food Fair can testify as to its efficacy in whitening and softening the skin. Besides this, it is recommended as containing no lead, arsenic, mercury or any other poison, and can be applied in cases of abrasion or skin disease. It is for sale by all druggists.

How the seasons glide by! Only a little while ago and 'twas summer; then golden autumn, with its wreath of red and russet tones, passed as in review; now the season of general rejoicing and family reunion — Thanksgiving — has come and gone, bringing rich memories, many tinged with sadness of other days. Of all days in the year, there's none upon which we notice more naturally "an empty chair," ofttimes through a film of tears, or with more cordial welcome add another to the board. To one and all we wish a merry and bountiful feast, flavored by all that is generous and kind, graced by acts as well as words divine.

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To the one bringing in the third highest number of subscribers a New World Type-writer will be given.

FOURTH PREMIUM.

To the four boys or girls (beginners in music) bringing in each ten subscibers in the next three months, a year's course in the Boston Training School of Music will be given.

Do not pass this over lightly. The WOMAN'S ERA makes a specialty of preparing openings for young colored people; it realizes the difficulties they encounter in obtaining such openings and is prepared to do well by ambitious, earnest and determined young people. Don't complain of lack of chances if you let such as these pass you by.

All contestants not receiving premiums will be allowed twenty-five per cent on all paid in yearly subscriptions received.

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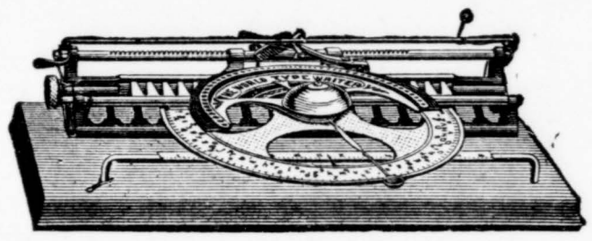

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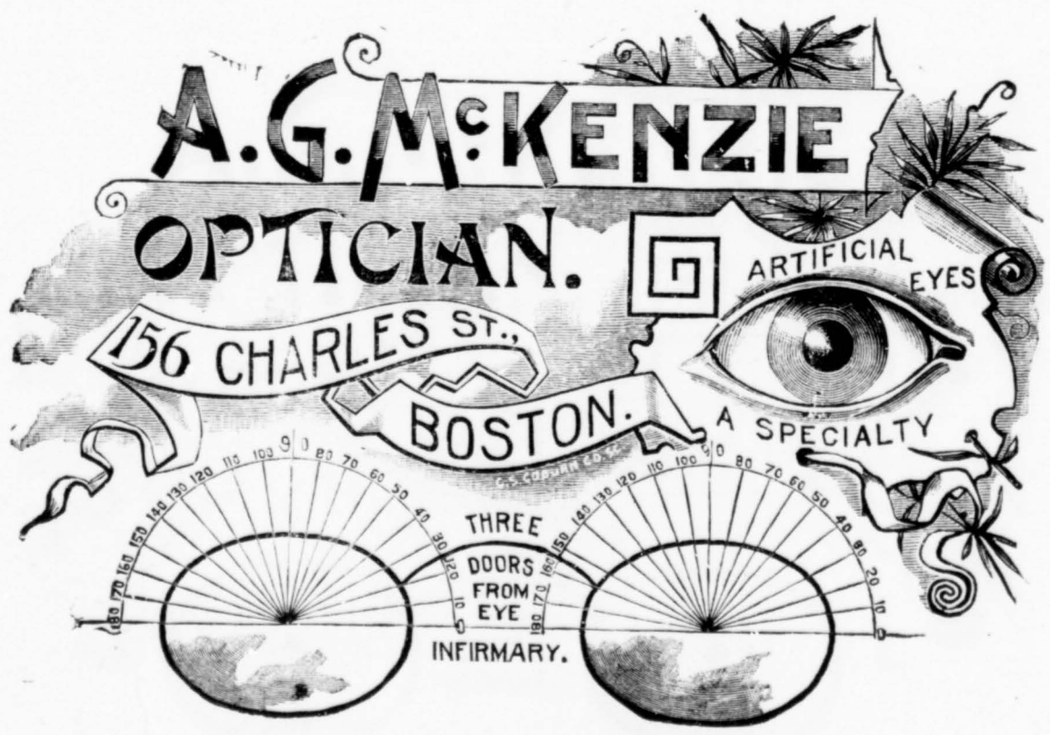

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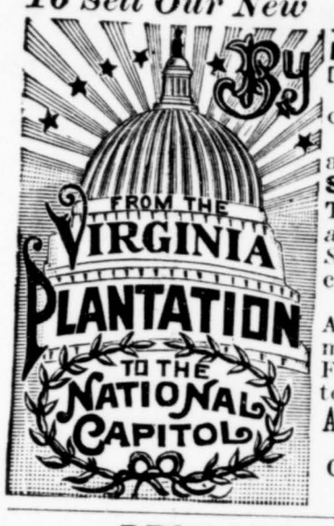

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